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ABSTRACT

The purpose of this booklet is to describe some of the facets of the American Indian community for the teachers in the Minneapolis School System. The history and activities of the Indian Advisory Committee to the Minneapolis Public Schools are described, and a membership list is included. To assist teachers with Indian students in their classrooms, information is provided on the contributions of the Indian to American culture in the following areas: foods, medicine, inventions, and social concepts. Background information is also given on Indian religion and art, and some of the current problems of urban Indians in the area of employment are discussed. Also included are a list of Indian organizations and services in the Twin Cities and a list of programs available for Minnesota Indian students. (PS)

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ED 060996

is there an INDIAN CHILD in your CLASSROOM this year?

MINNEAPOLIS PUBLIC SCHOOLS

ED 060940

Errata -

Page 8 omits Irving School. Irving School has one of the highest Indian enrollments in Minneapolis. Our apologies to the faculty and children there. The omission was not intentional.

Minneapolis Public Schools

SPECIAL SCHOOL DISTRICT NO. 1
SCHOOL ADMINISTRATION BUILDING
807 Northeast Broadway Minneapolis, Minnesota 55413
Telephone 332-4284

JOHN B. DAVIS, JR.
Superintendent of Schools

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September 3, 1970

To: New Teachers, Counselors, Principals

The Minneapolis Public Schools system, through its faculty and staff and the Board of Education, is committed to the responsibility of understanding as best it is possible to understand each student enrolled in our classes.

This is no easy task and we have not been perfect in our accomplishment, but our effort has been significant. I venture to say that no school system of comparable size and complexity has done a better job of identifying the peculiar and particular needs of each student. In writing this, I am aware that we have learned more or know more about some youngsters than others. Many of us have not taken time or had the opportunity to come to understand boys and girls in our schools who come from backgrounds different from our own.

It is honest to record that we have not fully understood nor fully developed the potential of all our Indian boys and girls. This report will help us, by accelerating our progress toward better understanding and appreciation, thereby making school and classroom experiences more rewarding, more productive and happier places.

I commend this mini-pac to each of you for your thoughtful consideration, and I urge you to keep the line open with Mr. Ted Mahto, our consultant in Indian affairs, and our Task Force on Minority Cultures.

Sincerely,

John B. Davis, Jr.

John B. Davis, Jr.
Superintendent of Schools

AN EQUAL OPPORTUNITY EMPLOYER

MINNEAPOLIS PUBLIC SCHOOLS

SPECIAL SCHOOL DISTRICT NO. 1

DEPARTMENT OF INTERGROUP EDUCATION

807 N.E. BROADWAY, MINNEAPOLIS, MINNESOTA 55413
TELEPHONE: 332-4284 (612)

September 10, 1970

Dear Fellow Educator:

First, let me state that I deem it a privilege to have the opportunity to work with you this anticipated exciting school year. As you know, the Department of Intergroup Education and the Department of Urban Affairs are working closely together with faculty, administration, and community to facilitate implementation of human relations programs in Minneapolis schools.

You, the teacher, are central to this mission and the focus of our collective efforts must be a better educational opportunity for the boys and girls of the Minneapolis Public Schools. I know that you share this feeling and I know that you are willing to put forth the effort, and with this spirit we cannot help but achieve our goal.

The human condition in Minneapolis Public Schools is an ever present challenge to all of us. We are striving to provide equal educational opportunity for all of our children. We recognize that racial isolated neighborhood housing patterns, discrimination in employment, and rampant racism all too often are barriers to that reality.

I am asking you, therefore, to continue your efforts toward a keener sensitivity to the needs of the boys and girls of our schools. I refer specifically to the self-image need of students: the Black-American, the Indian-American, the Spanish-Surnamed American, the Oriental American, and the White American. We are asking you to help these boys and girls to transcend the barriers of race so that all may live and learn in an atmosphere of mutual respect and trust.

I shall be working with Mr. Ted Mahto, Assistant Director of Urban Affairs, and with you throughout the school year, and please be assured that we stand ready to assist you in any way possible. Do not hesitate to call on us. The telephone number is 336-9222. May this be for you a successful school year.

Sincerely,

Robert L. Williams

Robert L. Williams
Assistant Superintendent for Intergroup Education

RLW:cr

An Equal Opportunity Employer

Minneapolis Public Schools

SPECIAL SCHOOL DISTRICT NO. 1

SCHOOL ADMINISTRATION BUILDING

807 Northeast Broadway Minneapolis, Minnesota 55413

Telephone 332-4284

To New Teachers:

Welcome to the Minneapolis School System! We are certain you will find it a most interesting system. One facet which makes it interesting is the Indian student.

Indian children come in all sizes, shapes, colors, religions, and economic backgrounds. It therefore may be difficult for you to spot them in your classroom, especially if you have not known Indians previously.

However, it will take you much less time to discover who is an Indian than what is an Indian. The latter may require years, and you could get all bogged down in a lot of anthropology, social theory, and mythology.

In my opinion, it would be wise for you: to provide opportunity for the Indian child to identify with some positive aspects of the Indian culture; to show respect for an interest in all ethnic groups; to seek out materials which do not offend or "put down," but which present the dignity and worth of the individual; to hear and use the non-standard dialects of your students as a means of better communication with your students; and last, to provide an atmosphere in your classroom where each child feels free to identify his ethnic heritage and to freely determine who and what he wishes to be.

But while you are doing this, I suggest that you acquaint yourself with our total community.

This booklet is an attempt to describe some of the facets of the Indian community. Should you be fortunate enough to have an Indian child in your class, I hope that this booklet will provide information which will help you to help him--and don't forget to refer to the bibliography compiled by the Library Services Institute for Minnesota Indians. Your school has one.

I wish you a successful year, and please feel free to call me about any question you have about Indians. I can put you in touch with someone (an Indian) who will be able to answer it.

Sincerely,

Ted D. Mahto

Ted D. Mahto
Consultant in Indian Affairs

TDM:rw

INTRODUCTION

HISTORY OF THE INDIAN ADVISORY COMMITTEE

The story of the Indian Advisory Committee to the Minneapolis Public Schools is a story of cooperation. The three cooperating groups are the Indian community of Minneapolis, the University of Minnesota, and the Minneapolis Public Schools. The following paragraphs will provide some background in the origin and the development of the Indian Advisory Committee.

The population of our (Indian) community in Minneapolis is somewhere between six to eight thousand, according to a report issued by the League of Women Voters (1968). The majority of our people live in the Chicago-Franklin area of south Minneapolis. Many of the "problems" that plague other urban Indian communities also plague our community in Minneapolis.

For example, when our people move from a reservation (rural) to an urban setting, they find themselves unprepared in many ways to cope with the demands of a competitive urban setting. Generally, upon our entrance into city life, we are--in many cases, vocationally untrained and the only type of job we can obtain is manual or unskilled labor. We tend to live together in a community and our housing is grossly inadequate. Police seem to exercise a double standard; and, consequently, relations between the police and our community are tense.

Perhaps one of the greatest problems that we have is the lack of formal education--the dropout rate is approximately 60%. Since our community in general feels that education is one way to improve our lot, the Indian Advisory Committee to the Minneapolis Public Schools is one approach in attacking the educational problems.

The five years prior to 1968 teachers had been requesting the Minneapolis Schools to develop materials on our culture and history. As the requests increased, there was a growing feeling on the part of the staff that something should be done. The Minneapolis Public Schools were, in other words, being prepared.

In June of 1968, an event occurred which gave impetus to the development of an advisory committee. A group of approximately thirty Indian parents, who were concerned about the education of their children, visited Dr. John B. Davis, Jr., Superintendent of the Minneapolis Public Schools and made known their feelings. This incident demonstrated quite forcibly that Indian people are not only interested in educational matters but are also

actively and vitally concerned. It was then that Dr. Davis decided that something definite should be done, and he summoned help.

It was at this time that the University of Minnesota entered the picture. Representatives from the Training Center for Community Programs met with staff members of the public schools in June of 1968. At this point, the University representatives stated emphatically that before any planning of activities which concerned our people was done, we should be involved--not only in the planning stages but also in organizing, implementing, and evaluating phases as well. The Minneapolis Public Schools not only agreed in word but also in action.

With cooperative planning, it was agreed that a workshop stressing our culture and history and the problems of our children's education should be held in August of 1968. The Training Center for Community Programs supplied a list of our knowledgeable people that could be utilized in planning and participating in the workshop. In turn, our people suggested others who could help. The University also supplied money and staff to help. The Minneapolis Public Schools contributed facilities, staff, and their genuine interest. Perhaps the greatest contribution came from our community people, who gave of themselves unstintingly. In the words of Dr. John B. Davis, our community gave "a generous and overwhelming response to the request of the Minneapolis schools for help in orientation of teachers to their responsibility for more effective and productive education of minority children."

Three workshops were held during the week of August 19 to 23, 1968. It was considered a success. Perhaps the most important thing that was learned was stated in the words of a non-Indian participant, which more or less re-echoed the University position: "We had admitted our frustration among ourselves, we had hoped for guidance from our universities and colleges, as well as our own administration; but we had never thought of going directly to the Indian himself." Indeed, this is truly our desire--to have a voice in those matters that directly concern us.

After the workshops of August, 1968, an evaluation was held. It was agreed that a more formal organization was needed by our community and the Minneapolis schools. Thus, the Indian Advisory Committee to the Minneapolis Public Schools was born. The I.A.C. has been active from 1968 to the present.

It would be distressing indeed if certain people who were significant in the development of the committee were not mentioned. In addition to Dr. John B. Davis, Jr., Superintendent of the Minneapolis Public Schools, Don Bevis, Larry Harris, Helen Tyler of the Minneapolis schools participated. From the University of Minnesota Training Center for Community Programs, there were Dr. Art Harkins and Dick Woods. In our community, Diana Rojas

headed the group of our community parents in the significant visit to the superintendent's office. Mrs. Theresa Pindegayosh was not only in that group, but also since that time, has worked tirelessly in behalf of Indian education. Mr. Fred Roberts and Mr. Will Antell were the first co-chairmen of the Indian Advisory Committee and provided necessary and stable leadership.

The Indian Advisory Committee to the Minneapolis Public Schools is a significant development because it is the first of its kind in the nation. The I.A.C. is significant because it shows what our urban community can do when we work cooperatively not only with other members of our community but also with non-Indians as well.

"The Indian Centers developing in Minneapolis today ..... are the most vital services helping the Indian people adjust to both city life and to American society. This is the most logical and most effective means of really reaching the Indian ..... The Indian wants to earn his own way while retaining his dignity and culture." --- (a settlement house worker).

"Our contacts with Indians aren't as satisfying as with other people because they are hard to reach. They have to learn to trust us before we can reach them, and we have to show them they <u>can</u> trust us."

INDIAN ADVISORY COMMITTEE
TO THE
MINNEAPOLIS PUBLIC SCHOOLS

Chairman	Dennis Morrison
Vice Chairman	Barry Blackhawk
Treasurer	Don Gurnoe
Secretary	Jacquelyn Jenkins
Consultant in Indian Affairs	Ted D. Mahto

Larry Bisonette

Donald G. Gurnoe

Fred Roberts

Annette Oshie

Katherine J. Gurnoe

Margaret Smith

Angie Clark

Emily Peake

Lee Antell

Hap Holstein

Bob Carr

Jean Oschwald

Michael McShane

Douglas Roberts

Larry Martin

Delores Raisch

Shirley Martin

Gene Eckstein

Phyllis Bellanger

Judy Fairbanks

Carlyle Davidson

Darryl G. Carter

Larry E. Harris

Chris Skjervold

David E. Martin

Ted Bogda

American Indian Students
Association, U. of M.

The membership of the I.A.C. is not limited to just the above list; it is open to the total Indian community in Minneapolis. Voting is limited to only those who are Indian and those who attend at least two meetings in succession.

INDIANS, WHERE ARE THEY?

There are approximately 600,000 American Indians in the United States.

Minnesota contains thirteen reservations. Red Lake is the only "closed" reservation, which means that the land so enclosed as Federal property is held in trust for those Indians enrolled on the tribal rolls. All the other "reservations" are not reservations because the property has in one way or another "fallen" into the hands of private individuals, many of whom are non-Indian. The residents of all but three of these reservations are Chippewa Indians.

Those enrolled on the Upper and Lower Sioux reservations are Dakotah Indians, and those enrolled on the Prairie Island reservation may be Dakotah, Chippewa, or Winnebago.

In our own school system, we have children whose heritage may range from Chippewa, Crow, Blackfoot, Flathead, Dakotah, Winnebago, Iroquois, Cheyenne to Pueblo, Apache, Sac and Fox, Osage, Cherokee, and Potowatomi.

The accompanying maps and statistics will indicate where Indians are in our state and in our city. (State map, city maps, lists of schools, colleges)

Those schools in our state with a substantial enrollment of Indian children will give you some clue to where the Indian child in your classroom or his parents may have come from to "make it" in the city.

If you are a secondary teacher or counselor, you may find the information useful in helping those with college potential to make their choice of schools.

".....What should Indians be trying to do? Assimilate? Stay on the reservation? What should communities be trying to do? Provide specialized services to Indians? Adapt present services to meet Indian needs? There are no easy answers. Like all peoples, the Indian treasures and clings to his origins. Unlike some, a major portion of his culture is anachronistic. Still, acceptable solutions must be found to preserve the dignity and promote the worth of the Indian."
... Minnesota Indian Resources Directory.

INDIAN STUDENTS IN MINNESOTA PUBLIC SCHOOLS

Only those schools with four or more Indian students are listed. There are many schools with one or two Indian children.

Aitken	9	Deer River	258	Internatl. Falls	81
Akeley	14	Detroit Lakes	171	Inver Grove	12
Alexandria	9	Duluth	248	Kelliher	26
Alvarado	5	Eden Prairie	11	Lake County	29
Anoka	82	Edina	9	Mahnomen	159
Arlington	23	Ely	18	Mahtomedi	5
Backus	19	Erskine	8	Mankato	13
Bagley	144	Fergus Falls	13	McGregor	18
Barnum	28	Fertile	9	McIntosh	10
Bemidji	171	Fosston	30	Menahga	4
Blackduck	46	Frazee	91	Minneapolis	1,843
Bloomington	68	Fridley	5	Minnetonka	9
Brainerd	7	Gilbert	5	Moorhead	17
Brooklyn Center	14	Glenwood	5	Moose Lake	4
Burnsville	9	Gonvick	13	Mora	6
Carlton	53	Goodridge	28	Morgan	6
Cass Lake	490	Grand Rapids	156	Morton	38
Chisholm	13	Granite Falls	48	Mound	31
Clearwater	18	Greenbush	23	Mountain Iron	19
Cloquet	155	Hastings	21	Mountain Lake	13
Coleraine	62	Hermantown	17	Murdock	7
Columbia Heights	40	Hibbing	35	Naytahwaush	75
Cook County	400	Hill City	24	Nett Lake	149
Crookston	9	Hinckley	33	Northern	11

INDIAN STUDENTS IN MINNESOTA PUBLIC SCHOOLS (Cont.)

North St. Paul	25	Rush City	4	White Earth	64
Oklee	7	St. Charles	6	Worthington	20
Onamia	54	St. Cloud	23	Wrenshall	11
Orr	79	St. James	8	Zumbrota	6
Orono	8	St. Louis	138		
Ortonville	8	St. Louis Park	34		
Osseo	19	St. Paul	352		
Park Rapids	100	St. Paul Park	13		
Pelican Rapids	9	Sandstone	36		
Pequot Lakes	10	Shakopee	11		
Pine City	21	South Koochiching	25		
Pine Point	80	South St. Paul	12		
Pipestone	26	Spring Lake Park	10		
Plummer	5	Stephen	4		
Polk County	8	Tower-Soudan	19		
Preston	4	Ulen-Hitterdahl	8		
Proctor	64	Vineland	98		
Raymond	4	Virginia	31		
Red Lake	751	Wadena	12		
Red Wing	31	Walker	107		
Remer	93	Warroad	27		
Richfield	20	Waterville	13		
Robbinsdale	68	Waubun	298		
Rochester	10	Wayzata	7		
Roseau County	7				
Rosemount	20	Wheaton	4		
Roseville	22	White Bear Lake	9		

CONCENTRATION OF INDIAN CHILDREN IN THE MINNEAPOLIS SCHOOLS SINCE 1963

Do you teach in one of these schools?

School	No.	Pct. 1963	No.	Pct. 1964	No.	Pct. 1965	No.	Pct. 1966	No.	Pct. 1967	No.	Pct. 1968	No.	Pct. 1969
Adams	102	21.0	91	20.0	116	24.8	103	23.0	99	22.9	95	26.2	85	25.91
Blaine	44	12.4	47	12.4	52	14.5	63	22.7	66	26.7	---	---	---	---
Bremer	6	0.7	7	0.8	16	1.8	11	1.2	19	2.1	36	4.1	44	5.13
Clinton	17	3.2	20	3.9	20	4.3	18	4.3	36	7.8	54	12.2	77	20.48
Emerson	18	5.7	5	2.0	12	4.9	20	8.9	9	3.4	29	14.1	24	10.26
Ericsson	6	1.4	9	2.1	10	2.3	15	3.2	14	3.0	7	1.5	10	2.40
Grant (Bethune)	24	3.0	24	3.3	25	4.0	27	4.3	21	3.4	24	4.1	41	7.02
Greeley	22	3.8	57	8.6	63	10.9	87	12.7	120	16.9	141	22.4	127	19.66
Hall	26	5.8	42	8.9	80	14.7	78	15.3	88	18.9	77	18.5	79	19.65
Harrison	35	3.1	44	4.0	36	3.1	60	5.8	46	5.2	64	6.8	70	8.63
Hawthorne	15	2.1	18	2.5	16	2.3	7	1.1	16	2.2	27	3.9	49	7.61
Hay	8	1.3	2	0.3	3	0.5	1	0.2	12	1.8	9	1.3	13	1.82
Longfellow	16	2.2	25	3.6	19	2.5	19	2.7	30	4.0	25	3.4	26	3.59
Lyndale	2	0.3	2	0.3	15	2.3	20	2.2	36	4.1	40	4.6	29	3.12
Madison	41	12.1	47	17.0	20	8.9	28	13.3	19	8.6	18	8.5	33	17.10
Mann	1	0.2	1	0.2	9	1.4	13	1.6	14	1.7	31	3.6	40	4.41
Monroe	30	5.9	54	12.3	73	11.7	---	---	---	---	---	---	---	---
Seward	13	1.6	18	2.5	37	5.0	51	6.3	73	9.3	76	10.9	65	9.72
Sheridan	17	3.6	14	3.0	13	3.0	8	1.9	3	0.9	3	0.9	7	2.22
Whittier	23	3.6	16	2.5	16	2.6	16	2.6	16	2.7	25	4.1	36	6.00
Central	3	0.3	2	0.2	3	0.3	12	1.1	16	1.4	13	1.4	13	1.72
North	12	0.6	26	1.2	40	1.9	25	1.2	22	1.2	34	2.1	50	3.36
South	26	1.7	33	2.6	37	3.1	36	3.1	48	4.2	54	5.0	68	6.29
West	7	0.6	3	0.3	10	0.9	8	0.8	6	0.6	6	0.5	4	0.35
Vocational	8	0.5	8	0.5	11	0.7	10	0.6	9	0.6	12	0.7	14	0.86
Bryant	5	0.5	6	0.6	31	3.1	12	1.3	11	1.1	11	1.4	22	2.61
Folwell	2	0.2	1	0.1	9	0.9	13	1.3	10	1.0	20	2.0	20	1.93
Franklin	35	6.3	54	9.7	47	7.9	63	12.1	70	14.2	63	13.8	61	13.96
Lincoln	11	1.0	5	0.5	10	1.1	6	0.7	12	1.4	13	1.7	14	2.01
Phillips	52	6.9	62	7.1	50	6.5	81	9.2	105	12.0	168	19.8	138	17.27
Sanford	4	0.5	1	0.1	6	0.6	7	0.7	10	1.0	12	1.1	22	2.11
Sheridan	12	1.8	6	0.9	11	1.8	8	1.4	18	3.0	12	2.0	10	1.58

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MAP SHOWING THE

INDIAN RESERVATION AREAS

=IN=

MINNESOTA

-AND-

RELATED FEATURES OF INTEREST

Prepared by the

BUREAU OF INDIAN AFFAIRS

1960

Scale in Miles

0 25 50 75

-LEGEND-

RESERVATIONS Tribal lands

RESERVATIONS Allotted and opened

AGENCY

RAILROADS

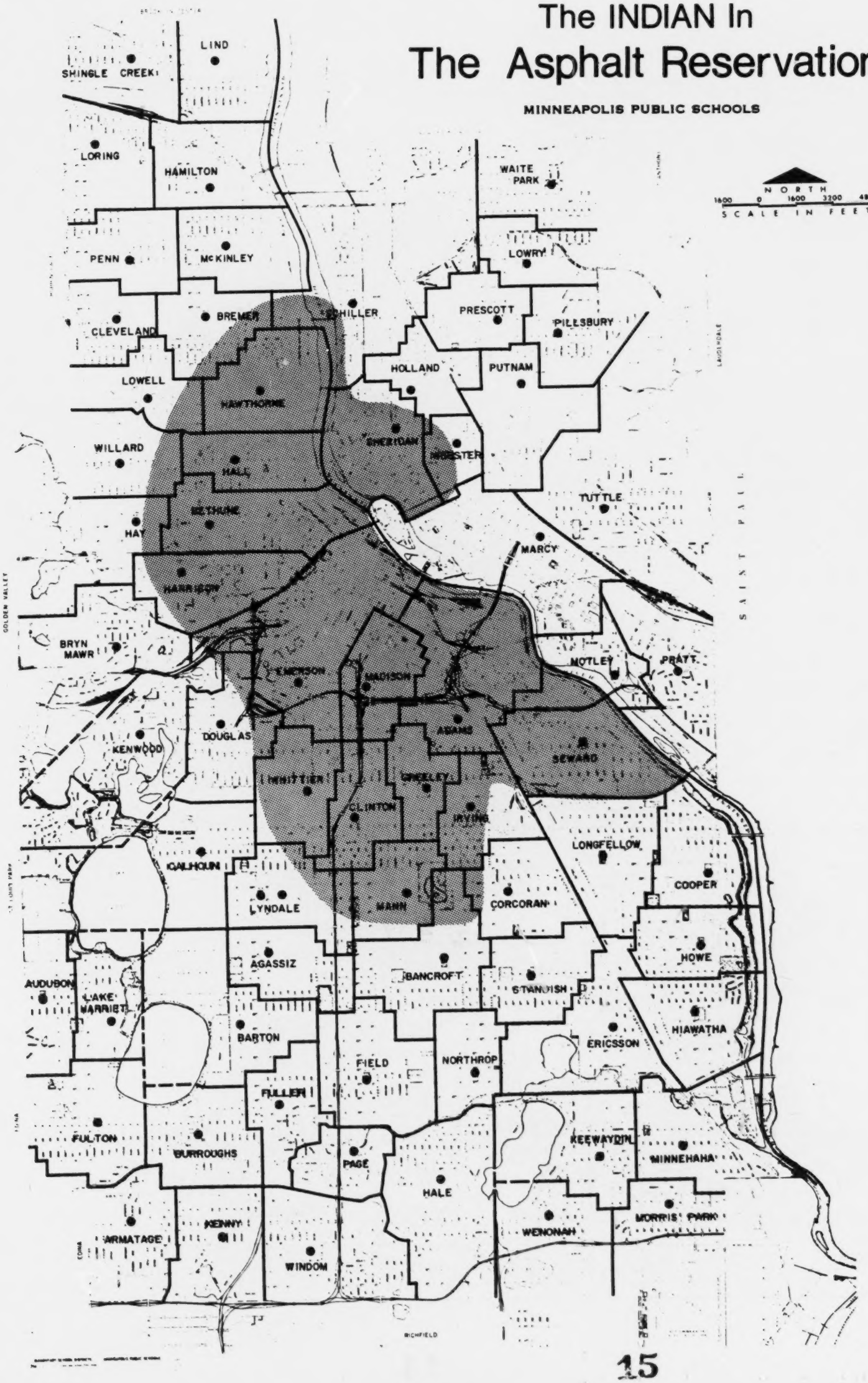
60 U. S. HIGHWAYS

75 STATE HWAYS

AREA OFFICE

The INDIAN In
The Asphalt Reservation

MINNEAPOLIS PUBLIC SCHOOLS



15

The Contributions of the American Indian to American Culture

Every ethnic group which has come to this country can point with pride to its contribution to the development of this country.

The American Indian need not take a back seat here, for so much that the American Indian contributed has been accepted without any acknowledgement by the general public or the Indian community. Let's make it obvious this year that the contribution of the American Indian to every field of endeavor has been substantial.

The following excerpt is merely an example. We (vou and I) can find other examples of pertinent and useful contribution wherever we look. **

Ted D. Mahto
Indian Consultant to
the Public Schools

Most of us know that it was the American Indians who first grew tobacco, potatoes, peanuts, and other important crops, and taught the white men how to raise and use them. Most of us also learned from our history books that the Indians showed the first New England colonists how to plant corn and harvest it, and that many colonists would have died without their help.

But few of us know that nearly half of the earth's farm crops today are from plants which the Indians discovered and developed. Besides this, our nation and the world have benefited from Indian gifts in many other important and surprising ways.

In time, three great Indian nations arose in the Americas. They were the Mayas, in what is now southern Mexico; later, the Aztec peoples, also in Mexico: and, third, the Incas in the Andes Mountains of Peru. These three nations each had a higher civilization than was found anywhere else in the Americas. They built cities and roads. schools, temples, and palaces. They raised crops, carried on trade, and practiced weaving, carving, and other arts. The Mayan civilization was the most brilliant of the three. The Mayan scientists studied the stars and constructed a calendar that is as accurate as ours of today. Before the coming of the white man to the Americas, the Mayan cities had been destroyed and only ruins remained.

**Taken from GIFTS FROM THE INDIANS by the Minnesota State Historical Society.

When European explorers arrived on the shores of America, the Indians did not know that the palefaces were invading their homeland and would take it from them. When the Italian explorer Vespucius came to South America in 1497, and his ship was wrecked off the coast of Brazil, natives came out to rescue him and his men. In writing about it, Vespucius said, "Seeing that the ship was rent asunder, they went out in their little boats . . . carried ashore the men . . . which were within, with charity so great it is impossible to describe."

In later times other explorers, as well as traders, missionaries, and settlers, were aided by Indians who often saved their lives. Roger Williams, the founder of Rhode Island, told of how Indians often rescued white men traveling in the wilderness. "I have heard of many Englishmen," he wrote, "who were lost and I have often been lost myself, and myself and others have often been found and succoured (helped) by the Indians."

In the early 1600s families in Virginia, Massachusetts, and other colonies were helped and probably saved from starvation by kind-hearted Indians who showed them how to raise and prepare native foods.

When explorers, traders, and settlers began going westward from the Atlantic coast they made use of Indian trails. Through forests and across deserts and mountains, they followed the well-worn paths. The Oregon Trail, the Santa Fe Trail, and all other main paths which the first explorers followed across the continent were Indian paths. After covered wagons and stagecoaches had followed the exploring parties, the paths were enlarged to serve as roads and highways. In many cases railroads were built along the same pathways.

The first Europeans who traveled in North and South America were nearly always accompanied by Indian schouts. When the white men "discovered" a lake or waterfall, it was nearly always with the help of Indians. When we way that Father Hennepin "discovered" the Falls of St. Anthony, we mean that Indians who lived in the region showed him where it was. We say that Henry R. Schoolcraft "discovered" and named Lake Itasca, the source of the Mississippi, but an Indian named Yellow Head took him there. The lake was perhaps really discovered by the distant ancestors of Yellow Head thousands of years earlier.

Of the many kinds of help which various Indian peoples gave the white man, the most useful was showing him how to use the native plants of the Americas, especially food plants. Some of these plants are now among the most important on earth. The most valuable are corn, potatoes, sweet potatoes, and peanuts.

The Indians also gave us other foods, of lesser importance, but which we would hate to do without. One of these is the tomato. Many people who say they would not miss tomatoes forget that without this vegetable

they could not eat catsup on hamburgers. Other vegetables first raised by the Indians are lima beans, navy beans, and most other kinds of beans. The Indians taught William Penn how they made baked beans -- a dish which is enjoyed by millions today. Peppers, squash, and avocado are other vegetables which the American natives taught the white man to use.

What about fruits? Did the Indians show the Europeans any kinds of fruits which did not grow in the Old World? Strange to say, there were no fruit trees in the Americas when Columbus came. But the New World was not without its fruits. One delicious kind, which was unknown in the rest of the world was pineapple. Many kinds of berries also grew in the Americas. They grew wild, in great abundance, and did not need to be raised. Strawberries, raspberries, blackberries, and grapes grew here as well as in the Old World. Two kinds which were known only in the Americas are cranberries and blueberries.

Besides these fruits, many of our favorite desserts today are made from foods which the American Indians discovered and raised. The most delicious is chocolate. It was the Mayas who learned to make chocolate from the seeds of a tree which grew in Mexico and Central America. Other foods discovered by the Indians which we use in desserts are vanilla flavoring, maple flavoring, maple sugar and syrup, tapioca, and pumpkin.

The foods we enjoy at ball games all came from the Indians. One is popcorn. Crackerjack, made from popcorn, is a food which the Indians taught the New England colonists to make. The Indians chewed the gum of a Mexican tree from which chewing gum is made today. They discovered and enjoyed the taste of the coca leaf which is used today to give Coca-Cola it's special flavor. Peanuts, which have been mentioned, are another kind of food which we enjoy at ball games or on other occasions.

The American Indians' greatest gift to mankind is corn. This cereal, which is called by the Indian name <u>maize</u> in most countries outside the United States, is remarkable in several ways. For one thing, corn will not grow wild for it has no way of seeding itself. It will not bear its harvest of ears, unless the soil is hoed, weeded, and fertilized.

But the Indian plant breeders of long ago did more. They developed different kinds or varieties of corn, such as sweet corn, popcorn, and field corn. They also developed corn that would ripen in cool climates, and some that would grow well in warm climates or in dry regions. They grew corn of different colors: red, yellow, white, blue, and mixed.

It did not take the first Europeans in America long to see what a treasure corn was. (No wonder the Indians called it a gift from the gods.) Samples of the grain must have been taken back to Europe very soon after the discovery of America, for by the early 1500s, corn was being grown in France, Italy, and Africa. By the mid-1500s, there were cornfields in China. Since that time, the grain has steadily grown in importance. It has long been the leading cereal crop in the United States and it is of importance

in many other lands. Maize is now raised in almost every country and is second only to rice in world importance.

The white potatc is another great gift of the Indians to mankind. Like corn, it is important for its food value and its great yield. A pound or two of seed potatoes will produce a harvest of more than a ton. We can see how great this is when we know that wheat -- once the main food crop of Europe -- increases itself only thirty-fold.

The potato is related to the tomato. and you can easily see that the leaves of the two plants look alike. Long before Columbus discovered America, the Indians developed the potato plant from a small bitter weed which grew in Central America and in the Andes Mountains of South America. It was not raised in North America until after 1700.

The sweet potatc is another important food first raised by the Indians. It is no relative of the white potato (or Irish potatc) even though the two have the same name. Sweet potatoes can be raised even in poor, sandy soil, and are very high in food value. They form an important part of the diet in the southern United States, in the tropical parts of the Americas, and also in China.

Our Thanksgiving bird is an Indian gift of food from the animal kingdom. The turkey got its name when it was confused with an African fowl (the guinea hen) which was brought into Europe bv way of Turkey. In spite of its name, the turkey is a native American fowl. Indians raised the bird for food, and taught the New England colonists to do so.

The Indians smoked and chewed the dried tobacco leaves, took snuff, and also ate tobacco. They believed that using tobacco leaves, took snuff, and also ate tobacco. They believed that using tobacco would improve the health. They never smoked too much and were always leisurely about their smoking. One cannot imagine that Indians would smoke while building a canoe or chipping arrowheads. For them it was something to be enjoyed in good company. or used as a ceremony of friendship or to seal an agreement.

A valuable nonfood product which the American Indians learned to make and use is rubber. They must have experimented for centuries with the juice of the rubber tree, to discover its strange and useful qualities.

On his second visit to South America, Columbus found natives playing a game with a heavy black ball. He said that when the ball was dropped, it jumped up again as if it were alive. We would say that it bounced. Besides using rubber to make balls for playing games, the Indians used it to make waterproof clothing and containers.

Cotton is another plant which was raised both in the Americas and in the Old World. The cotton that is native to North and South America has long fibers, and is better than the short-fiber kind which was found

in other parts of the world. The Indians of Mexico had been making cotton cloth for many centuries when Columbus arrived. Their cloth was so fine that the Spanish explorers thought it was silk. The American cotton plant was taken to Egypt in the early 1800s and raised there. It proved so successful that it has been grown there ever since, and is now called Egyptian cotton.

In making medicines and discovering the healing powers of certain plants. American Indians were as clever as in other matters. They found that if they chewed the leaves of the coca plant, which grows in South America, it would cure pain. From this, white men got the idea of making a medicine, and the result was the painkiller known as cocaine. Cocaine is still used, especially by dentists. In fact, this painkiller did much to make dentistry possible.

Another medicine which the Indians first madewas quinine. They brewed it from the bark of the cinchone tree, which grew in the Andes Mountains. It has been used for several diseases, but mainly as a cure for malaria and other fevers.

In the 1500s the Indians of South America knew that a person who had a goiter was helped by chewing seaweed. Not until 200 years later did the medical doctors of Europe accept the fact that the iodine in seaweed is useful in treating goiters.

Some other medicines which the early Indians made which are still being used today are: witch hazel for soothing irritations, ephedrine to open the passages of the nose, cascara for a laxative, and vaselines or petroleum jelly to heal the skin.

Some of the Indians' gifts to mankind are inventions. We do not think of the Indians as inventors, but they invented some objects which are widely used every day. One of them is the tobacco pipe. The pipes used today are smaller than the Indian calumet and are usually made of wood, but otherwise they are like the pipes made by the Indians centuries ago.

It was the Indians, too, who first made the rubber ball for playing games, an invention which has been copied by people around the world. The Indians also taught the white men the idea of competing teams playing ball on a court. This was unknown in Europe before 1500. One of the games invented by the Indians and still enjoyed today is lacrosse.

Indians living in the Far North invented several objects which made their lives easier and which have been copied by people of today. One of these is the snowshoe. Peoples of the north designed several types, for traveling on different kinds of snow. The same patterns are still being made and are used by sportsmen and by people who live in regions where they have to walk over snow. Other inventions which were made by Indians of the Far North are the toboggan, the dog sled, snow goggles, and the parka -- a coat or jacket with an attached hood. The hood of the parka keeps the ears and neck warm, as well as the head, and it can

be pushed back when not needed. Many students and sportsmen wear the parka today, and it has been adopted as a uniform for soldiers in cold climates.

The hammock is another Indian invention used around the world today. It is light, can be rolled up and carried, yet it makes a comfortable bed. Columbus saw both children and grownups lying in the net swings we call hammocks. As white men began to find out about the hammock, someone discovered that it makes the perfect bed for sailors on a ship. It swings as a ship moves, and yet always stays right side up.

The tumpline or forehead strap for carrying bundles on the back, the tepee, the moccasin, and the Panama hat are other articles invented by the first Americans.

A very remarkable achievement of an Indian nation -- the Mayan people -- is the invention of a number system that included zero. This achievement gives the Mayas a high place in the history of the human race, along with the ancient Greeks and Egyptians. The Mayas invented the idea of zero more than two thousand years ago. It was with such higher mathematics that they were able to understand the movements of the sun, moon, and the stars and keep accurate track of time. The idea of zero was also invented in India, but not until a thousand years later. From there it spread to Arabia and then to Europe. The fact that the Mayas invented the zero tells us that these American Indians of earliest times were as highly intelligent and advanced as any people on earth.

Besides receiving great material gifts from the first Americans, the white man is also indebted to the Indians for some gifts of the spirit. One such gift is the example of union, or working together, as shown by the League of the Iroquois. That League was a union of several Iroquois tribes living on the Atlantic coast and formed in the late 1500s. It may have been a truer democracy than could be found anywhere else at that time. In this union the people ruled themselves through their leaders. All grownups could vote, and the leaders carried out what the people decided, The Indian nations in the Iroquois Confederation banded together so that they could deal better with their enemies. By the 1700s, their enemies included the American colonists along the Atlantic coast.

In many Indian nations, also among tribes which had not built up great cultures, the custom of sharing was also practiced. When there was plenty of food, everyone had enough. When food was scarce, it was given to the very old and the very young, while the rest went hungry. If anyone was homeless or in need he was taken in. It was not done because the leaders commanded it, but because all knew that they must work together for the life and welfare of the tribe. This is a lesson which the nations of the world have not learned even today.

Thus, we see how many and how valuable are the gifts which the first Americans gave to the world. The works of the Indians rank as high as those of any other people in history, and their contributions have been of great benefit to the human race.

RELIGION

Before the coming of Western man, the principal element of most Indians' daily lives was their religion.

If you are going to get to know the Indian, study his religion. There are many excellent books available.

Here is an excerpt which we hope will "lead" you to further reading:[1]

> "After the conclusion of the narrative, Black Elk and our party were sitting at the north edge of Cuny Table, looking off across the Badlands ('the beauty and the strangeness of the earth,' as the old man expressed it). Pointing at Harney Peak that loomed black above the far sky-rim, Black Elk said: 'There, when I was young, the spirits took me in my vision to the center of the earth and showed me all the good things in the sacred hoop of the world. I wish I could stand up there in the flesh before I die, for there is something I want to say to the Six Grandfathers.
>
> "So the trip to Harney Peak was arranged, and a few days later we were there. On the way up to the summit, Black Elk remarked to his son, Ben: 'Something should happen today. If I have any power left, the thunder beings of the west should hear me when I send a voice, and there should be at least a little thunder and a little rain.' What happened is, of course, related to Wasichu readers as being merely a more or less striking coincidence. It was a bright and cloudless day, and after we had reached the summit the sky was perfectly clear. It was a season of drouth, one of the worst in the memory of the old men. The sky remained clear until about the conclusion of the ceremony.
>
> "'Right over there,' said Black Elk, indicating a point of rock, 'is where I stood in my vision, but the hoop of the world about me was different, for what I saw was in the spirit.'
>
> "Having dressed and painted himself as he was in his great vision, he faced the west, holding the sacred pipe before him in his right hand. Then he sent forth a voice; and a thin, pathetic voice it seemed in that vast space around us:
>
> "'Hey-a-a-hey! Hey-a-a-hey! Hey-a-a-hey! Hey-a-a-hey! Grandfather, Great Spirit, once more behold me on earth and lean to hear my feeble voice. You lived first, and you are older than all need, older than

1. Black Elk Speaks, John G. Neihardt, p. 277 through p. 280

all need, older than all prayer. All things belong to you--the two leggeds, the four-leggeds, the wings of the air and all green things that live. You have set the powers of the four quarters to cross each other. The good road and the road of difficulties you have made to cross; and where they cross, the place is holy. Day in and day out, forever, you are the life of things.

"'Therefore I am sending a voice, Great Spirit, my Grandfather, forgetting nothing you have made, the stars of the universe and the grasses of the earth.

"'You have said to me, when I was still young and could hope, that in difficulty I should send a voice four times, once for each quarter of the earth, and you would hear me.

"'Today I send a voice for a people in despair.

"'You have given me a sacred pipe, and through this I should make my offering. You see it now.

"'From the west, you have given me the cup of living water and the sacred bow, the power to make live and to destroy. You have given me a sacred wind and the herb from where the white giant lives--the cleansing power and the healing. The daybreak star and the pipe, you have given from the east; and from the south, the nation's sacred hoop and the tree that was to bloom. To the center of the world you have taken me and showed the goodness and the beauty and the strangeness of the greening earth, the only mother--and there the spirit shapes of things, as they should be, you have shown to me and I have seen. At the center of this sacred hoop you have said that I should make the tree to bloom.

"'With tears running, O Great Spirit, Great Spirit, my Grandfather--with running tears I must say now that the tree has never bloomed. A pitiful old man, you see me here, and I have fallen away and have done nothing. Here at the center of the world, where you took me when I was young and taught me; here, old, I stand, and the tree is withered, Grandfather, my Grandfather!

"'Again, and maybe the last time on this earth, I recall the great vision you sent me. It may be that some little root of the sacred tree still lives. Nourish it then, that it may leaf and bloom and fill with singing birds. Hear me, not for myself, but for my people; I am old. Hear me that they may once more go back into the sacred hoop and find the good red road, the shielding tree!'

"We who listened now noted that thin clouds had gathered about us. A scant chill rain began to fall and there was low, muttering thunder without lightning. With tears running down his cheeks, the old man

raised his voice to a thin high wail, and chanted: 'In sorrow I am sending a feeble voice, O Six Powers of the World. Hear me in my sorrow, for I may never call again. O make my people live!'

"For some minutes the old man stood silent, with face uplifted, weeping in the drizzling rain.

"In a little while the sky was clear again."

A R T

Very few students manage to complete their high school education without being subjected to the runic account of Hiawatha by Longfellow, in which Longfellow captures some of the beauty of Indian metaphor and the Indian world view.

Today there are many young Indian poets. Find some of it for your classes. They have much to say. Here are a couple of examples by Mr. James Welch, a graduate of Washburn High here in Minneapolis:

THE RENEGADE WANTS WORDS

We died in Zortman on a Sunday
in the square, beneath sky so blue
the eagles spoke in foreign tongues.
Our deeds were numbered: burning homes,
stealing women, wine and gold.

No one spoke of our good side,
those times we fed the hulking idiot,
mapped these plains with sticks
and flint, drove herds of bison wild
for meat and legend. We expected

no gratitude, no mercy on our heads.
But a word--the way we rode
naked across these burning hills.
Perhaps spring breakup made us move
and trust in stars. Ice, not will,

made our women ice. We burned
homes for heat, painted our bodies
in blood. Who can talk revenge?
Were we wild for wanting men to listen
to the earth, to plant only by moons?

In Zortman on a Sunday we died
for deeds numbered on tongues of men.
Need outran our will, the eagle said.
Make-shift hangman, our necks delivered
Sunday in Zortman--not one good word.

BLACKFEET, BLOOD AND PIEGAN HUNTERS

If we raced a century over hills
that ended years before, people couldn't
say our run was simply poverty or promise
for a better end. We ended sometime
back in recollections of glory, myths
that meant the hunters meant a lot
to starving wives and bad painters.

Let glory go the way of all sad things.
Children need a myth that tells them be alive,
forget the hair that made you Blood, the blood
the buffalo left, once for meat, before
other hunters gifted land with lead for hides.

Comfortable we drink and string together stories
of white buffalo, medicine men who promised
and delivered horrible cures for hunger,
the lovely tales of war and white men massacres.
Meaning gone, we dance for pennies now,
our feet jangling dust that hides the bones
of sainted Indians. Look away and we are gone.
Look back. Tracks are there, a little faint,
our song strong enough for headstrong hunters
who look ahead to one more kill.

"It is extremely unlikely, as history demonstrates, that any program imposed from outside can serve as a substutute for one willed by Indians themselves." --- Upward Bound proposal.

In the visual arts, the American Indian's contribution to and influence on American culture ranks at the very top.

Frank Lloyd Wright often remarked about his debt to the Indian.

Presently we are in a period when the Indian motif is very popular.

We in Minnesota are very fortunate to have several outstanding Indian artists in our area:

George Morrison
Patrick DesJarlais
Carl Gawboy
Oscar Howe

These men are all nationally known.

Some artists whose work a knowledgeable person would enjoy are:

Kee Yazzie - Navaho
Andrew Tschnahjinnie - Navaho
Harrison Bigay - Navaho
Vincenti Mirabel - Pueblo (Taos)
Pai-Tu-Mu - Pueblo (Laguna)
O-Te-La-Te-Ya - Pueblo (Cochiti)
Roselee James - Hopi
Twoitsie - Hopi
Dempsey Chopito - Zuni
Nehokijie - Apache
Amos Bad Heart - Dakotah
Um-pah (Calvin Tyndall) - Dakotah
Lorenzo Beard - Cheyenne

To mention only a few.

"The difficulties in educating Indian children are inherent, as is every other Indian problem, in the basic cultural conflict. The Indian child attends a school dominated by an alien culture. His peers and, in many cases, his teachers, have little understanding or respect for his ethnic background." --- Minnesota Indian Resources Directory.

INDIAN ORGANIZATIONS & SERVICES
IN THE
TWIN CITIES

American Indian Citizens Community Center
815 East Franklin
Minneapolis, Minnesota
Charlotte White, Director
332-1567

American Indian Club
Bemidji State College
Roger Aitkin, President
Bemidji, Minnesota 56601

American Indian Movement (AIM)
1315 East Franklin
Minneapolis, Minnesota
Clyde Bellecourt, Executive Director
Dennis Banks, Director
333-4767

American Indian Student Asso.
Macalaster College
St. Paul, Minnesota
Wally Brown, President
c/o Mr. Cambridge
Office of Admissions

American Indian Student Asso.
U of M - Indian Studies Department
Blegen Hall
Delores Snook, President
Minneapolis, Minnesota 55464

American Indian Urban Federation
no office address: call
Larry Bisonette - 722-6695

Broken Arrow Service Guild
605 E. Franklin
c/o Mr. Jourdain
336-3266

Young Concerned Indians
Bryant Jr. High
Judy Hammond, Director

Indian Upward Bound
Phillips Jr. High School
2218 - 13th Avenue South
Minneapolis, Minn. 55404

Bureau of Indian Affairs
Minneapolis Area Office
831 - 2nd Avenue So.
Minneapolis, Minn. 55402

Department of Indian Work
3045 Park Avenue
Minneapolis, Minnesota 55407
Emanual Holstein, Director
827-1795

Director of Indian Education
Will Antell
Minnesota State Dept. of Education
Centennial Building
St. Paul, Minnesota 55101

Episcopal Neighborhood Center
1515 E. Franklin Avenue
Minneapolis, Minnesota 55404
332-1752

Indian Advancement Association
c/o Vincent Hill
2709 - 10th Avenue So.
Minneapolis, Minn. 55407

Indian Advisory Board to
Minneapolis Public Schools
Dennis Morrison, Chairman
Upper Midwest American Indian Center
2533 Nicollet Avenue
Minneapolis, Minnesota 55404
827-5623

Nee Gee, American Indian Youth Center
Harry Keezer, Director
2701 - 14th Avenue So.
Minneapolis, Minnesota 55407

Indian Guest House
3020 Clinton Avenue
Bert Coffey, Director
Minneapolis, Minn. 55404

Labor's Committee for Minn. Indian Youth
100 No. 7th Street
Minneapolis, Minn.

Minnesota Indian Affairs Commission
117 University Avenue
St. Paul, Minnesota 55101
Mr. Artley Skenandore, Exec. Director
221-3611

Minnesota Indian Education Committee
Jerry Buckanaga, Chairman
Emily Peake, Member, Mpls. 339-6215
Gene Eckstein, Member, Mpls 335-5631

Mitchell White Rabbit, Member, St. Paul
224-2636

Minneapolis American Indian Dance Club
c/o Mr. & Mrs. Barber
335-0103

Northside American Indian Teen Center
322 West Broadway - Bruce Graves, Director
Minneapolis, Minn. 55411
529-6115

Project Stairs (Service to American
Indian Students)
Irving School, 2736 - 17th Avenue So.
Minneapolis, Minnesota 55407
Larry Bisonette, Director
722-6695

"The Runner" Indian Television Show
Bruce Baird, Host
729-7002

St. Paul American Indian Center
c/o YMCA, 475 Cedar St.
St. Paul, Minnesota 55101
Mitchell White Rabbit, Director
222-0771

St. Paul Council of Churches
Department of Indian Work
Melinda Hannell
646-8805

St. Paul Indian Dance Club
c/o Preston Thompson
2385 E. Shochone Road
No. St. Paul, Minnesota 55189

Twin City Chippewa Council
c/o Donald Glass, President
1592 E. Hoyt
St. Paul, Minn.
776-0466

OPPORTUNITIES FOR INDIANS IN HIGHER EDUCATION IN MINNESOTA

COLLEGE OR UNIVERSITY	SCHOLARSHIPS	RECRUITMENT	CURRICULUM	INDIAN STUDIES DEPT/PROGRAM	SUPPORTIVE SERVICES TUTORING/COUNSELING
Northland St. Jr.				X*	
Rochester St. J.	X*				
Willmar St. Jr.	X				
Rainy River St. Jr. *					
Worthington St. Jr.					
Brainerd St. Jr.				X**	
Anoka-Ramsey Jr.					
No. Hennepin St. Jr.					
Moorhead State *	X	X	X		PROJECT E.QUALITY X
Winona State					
Carleton College		X			
St. Catherine College	X		X		
Concordia College *					
University of Minnesota	X*	X	X	X	X
St. Mary's College					
St. Paul Bible College					
St. Olaf College	X			X*	
St. Teresa College	X**				
Southwest Minn. St. *				X**	
St. Thomas College	X	X			
Macalester College	X	X		X	EXPANDED ED. OPP. X*
St. John's University	X	X			
St. Scholastica College		X**	X	TOT'L PROGRAM	
Bethany Lutheran College	X				X
Augsburg College	X		X		
St. Benedict College					
Mankato State College					
Bemidji State College			X***	X***	

* Wants help in plans & development

**Indian women
*Martin L. King

**New Careers
**Career Opp

*Minorities study
**Program in Development
***Minor in Indian Studies

*Indian Center

HIGHER EDUCATION

PROGRAMS AVAILABLE FOR MINNESOTA INDIAN STUDENTS

*(Includes Twin City Area Indian Students)

A. State Indian Scholarship Program:

Scholarships are available to any Indian student in Minnesota through the State Department of Education who (1) is one-fourth degree or more Indian ancestry, (2) is a resident of Minnesota and a member of a recognized Indian Tribe, (3) is a high school graduate or has an approved equivalent certificate, (4) has ability to benefit from advanced education, (5) is accepted by an approved college, university or vocational school in Minnesota for advanced education, (6) is accepted and recommended by the Minnesota Indian Scholarship Committee.

B. Bureau of Indian Affairs Scholarship Program - For State Colleges, Private Colleges and Universities. Not available for vocational schools. Same qualifications as for State Indian Scholarship Grants (see A above) except residence requirement is generally on or near reservations in Minnesota. Available up to about $1200 per year with average grants about $700 to $900 per. May be a joint grant with State or separate. Recommendations are generally made by Minnesota Indian Scholarship and approved by BIA.

C. Employment Assistance(P.L. 959) - Vocational training for Indian adults ages 18-35 for advanced vocational training up to two years. Training and living costs are paid in schools approved by the Bureau. Must take the B.A.T.B. test at any State Employment Office prior to application. Generally for Reservation Area adults including high school graduates desiring vocational training. Apply to Employment Assistance Officer at any Indian Agency. (Minnesota Agency, Federal Building, Bemidji, Minnesota, 56601) (Red Lake Agency, Red Lake, Minnesota, 56671).

D. Minnesota Chippewa Tribal Grants - Open to Indian students enrolled with the Minnesota Chippewa Tribe who are high school graduates. Grants apply to either vocational or college training and generally one $150 grant per year is given to each student. Recommendations are made by the Minnesota Chippewa Tribe, Federal Building, Bemidji, Minnesota, 56601.

E. Other Programs and Assistance Available

1. The Minnesota Indian Scholarship Committee gets private funds and donations to assist Indian students with small grants, generally $100 to $200. Indian students with less than 1/4 degree Indian ancestry and special adult cases may also be considered and assisted by the committee.

This committee also recommends students for special scholarships from organizations such as: Mrs. Minnesota Jaycees, the Minnesota Federation of Womens Clubs scholarships, the Zonta Club scholarships, Episcopal Indian Scholarships, AFL-CIO Labor Indian scholarships, private college Indian tuition grants, church organization scholarships for Indian students and to the United Scholarship Service. Write to Mr. George Risty, Chairman, Minnesota Indian Scholarship Committee, Suite 400, Capitol Square, 550 Cedar Street, St. Paul, Minnesota, 55101.

* 2. State Nursing scholarships are available from the State Board of Nursing, 393 North Dunlap Street, St. Paul, Minnesota, 55104, after acceptance in an accredited practical or professional nursing school in Minnesota. Maximum grants are $300 for practical nursing and up to $1,000 for the registered nursing program. Apply through your school counselor, principal, or directly to the nursing school you will attend.

* 3. The (26) area vocational and technical schools in the state are open to all post high school students tuition free until 21 years of age for up to two years of vocational training in selected fields. Apply through your high school counselor, principal, or directly to the Area Vocational-Technical School Admissions Counselor. Bulletins are available.

* 4. The Indian School of Practical Nursing at Albuquerque, New Mexico is open to all Indian high school girls who are (1) 1/4 degree or more Indian ancestry, (2) a high school graduate, (3) and in good health. Classes are open in September and March of each year for accepting candidates for the twelve month course. This is a Civil Service position grade GS-3 and the starting salary after graduation is $4,600 per year in U.S. Public Health Service hospitals. Over 35 Minnesota Indian students have completed this training since 1958 and are employed.

5. The Institute of American Indian Arts School at Santa Fe, New Mexico is open to Indian students who are (1) 1/4 degree or more Indian ancestry, (2) members of a recognized Indian tribe, (3) highly talented or with high aptitude in the arts field, and (4) are of good character. Write to any Indian Agency. Reservation students generally are given first preference but others may be considered.

* 6. Haskell Institute at Lawrence, Kansas is open to Indian students from reservation areas who are (1) 1/4 degree or more Indian ancestry, (2) members of a recognized Indian tribe, (3) accepted in any of the 26 different vocational training programs, which last from one to two years. Apply through your high school counselor. Open only to post high school students.

The Chilocco Indian School at Chilocco, Oklahoma is open only to post high school students for Cosmetology (1000 hours), dry cleaning and pressing, and heavy equipment operation and maintenance. Requirements same as for Haskell Institute.

* 7. Assistance through the State Vocational Rehabilitation Services is available if the Indian student has a physical handicap, social handicap or comes under any of the special education programs. Check with your high school counselor, principal, or write to any Vocational Rehabilitation Office in the State.

* 8. College Assistance Programs are available through the Financial Aids Offices in each State College, private college, or university in the form of College Academic Grants, Federal Education Opportunity Grants (E.O.G.) from $200 to $800, National Defense Student Loans up to $1,000 per year. Federally guaranteed insured loans from State or local lending agencies, and work-study programs up to 15 hours per week at $1.25 to $1.40 per hour. Eligibility is based on filling out a financial statement that is required by each college. Apply to financial aids officer in any college or university you wish to attend. (State, Tribal, and other Indian grants may supplement these aids if you are eligible.

* 9. Manpower Development Training Act (MDTA) covers vocational training programs through the various State Employment Agencies located throughout the State. Inquire at your State Employment Offices.

*10. University of Minnesota - Morris: Tuition free to any Indian student accepted for enrollment who qualifies as being 1/4 or more Indian ancestry. Apply to Admissions Director at the University of Minnesota, Morris, Minnesota, 56268. State and Federal Indian Grants may supplement.

For further information on any of the above programs, please feel free to contact your high school counselors, Indian Agencies, or write to:

State Department of Education
410 Minnesota Avenue
Bemidji, Minnesota 56601

Erwin F. Mittelholtz
Guidance Consultant, Indian Education

Telephone 755-2926, Area Code 218

or

Mr. Will Antell,
Director of Indian Education
State Department
Centennial Building
St. Paul, Minnesota 55101

Mr. Ted Mahto,
Indian Consultant to the
Minneapolis Public Schools
807 Broadway N.E.
Minneapolis, Minnesota 55413

IMPORTANT DATES IN INDIAN-UNITED STATES HISTORY

1622	-	First uprising in Virginia
1672-76	-	King Philip's War
1689-97	-	King William's War
1702-13	-	Queen Anne's War
1744-48	-	King George's War
1754-63	-	French and Indian War
1763	-	Pontiac's Rebellion
1790	-	Indian's defeat Harmar
1791	-	Indian's defeat St. Clair
1794	-	Battle of Fallen Timbers
1800-11	-	Rise of Tecumseh
1811	-	Battle of Tippecanoe
1819	-	Fund created by Congress for civilizing the Indians
1824	-	Creation of Bureau of Indian Affairs
1830	-	Indian Removal Bill passed
1834	-	Indian Trade Act redefines Indian country
1835-42	-	Seminole War - Rise of Osceola
1862	-	Minnesota Sioux Uprising
1864	-	Sand Creek Massacre
1867	-	Peace Commission blames whites for Plains troubles
1870	-	Congress appropriates 1st sum specifically for Indian education
1876	-	Crazy Horse and Sioux Confederation defeat Custer
1877	-	Chief Joseph's rebellion
1885	-	Buffalo exterminated
1886	-	Geronimo surrenders
1890-91	-	Ghost Dance movement

IMPORTANT DATES IN INDIAN-UNITED STATES HISTORY (Cont'd.)

1890 - Annihilation of Sioux at Wounded Knee by 7th Cavalry

1924 - Congress grants full citizenship to all Indians

1946 - Indian Claims Commission established

1953 - Congress revived Indian liquor laws

FAMOUS INDIAN AMERICANS

Hiawatha was an Iroquois Indian who formed the famed Iroquois Confederacy or Five Civilized Nations. Thomas Jefferson and Benjamin Franklin have recognized and acknowledge the indebtedness of the U.S. to the Confederacy. H. W. Longfellow used Hiawatha's name and some of his exploits in his poem titled after the famous Indian.[1]

Pontiac was an Ottawa and Ojibway Indian who gained fame for his siege against the British armies who were starting to gain control of the frontier in North America. He is called the Ottawa empire-dreamer who welded the Indian tribes into a league against the invading white men. His six month siege of Fort Detroit was the longest in the history of Indian warfare. Pontiac was a man who gave the frontier posts no rest until they were conquered or eliminated, and he saw the white people as a united menace which could only be met and defeated by a union of Indian tribes. Ultimately, superior enemy army weapons and numbers defeated Pontiac in 1763.[2]

Tecumseh was a Shawnee Indian who is considered to be the greatest of all Indian leaders. He rose to power and formed a powerful Indian confederacy among the Indian nations in his area. Like his predecessors, Tecumseh was eventually defeated by greater enemy numbers and weapons in 1813.[3]

Teshunka Witko or Crazy Horse was an Oglala Sioux who refused to be reconstructed and to accept the white man's way of life. He was like Sitting Bull in his attitude toward the white man and those in control in Washington. Teshunka Witko led the Dakotah in The Battle of the Little Big Horn and the eventual defeat of General Custer.[4]

James F. Thorpe was of Sac and Fox heritage. Jim Thorpe is the best known of the American Indian athletes, and he is regarded by many sports people as the best all around athlete in the world. He excelled at any sport he attempted, and he is classed as "the greatest football player that ever lived." Also, he was a great major league baseball player with the New York Giants. However, it was in Sweden in 1912 at the World Olympic Games where Jim Thorpe gained world fame as he was the first person ever to win the Pentathlon and Decathlon track events. King Gustav of Sweden said Jim Thorpe was the world's greatest athlete, and President William Howard Taft stated that the United States was fortunate to have a citizen like Jim Thorpe representing the U. S. track team. The latter statement was rather ironic as the U. S. Congress later passed a special act giving Jim Thorpe the rights and privileges for U. S. citizenship. Jim Thorpe is the only man honored for the two sports of football and track athletics.[5]

Charles Curtis was a direct descendant of two famous chiefs of the Kaws and Osage tribes. He was elected to the United States Congress in 1892, and he served a total of 14 years in the House of Representatives and 20 years in the Senate. In 1924, Charles Curtis proposed an amendment which would grant U. S. citizenship to American Indians. Charles Curtis was elected Vice President of the United States in 1928.[6]

Henry Boucha is a Chippewa Indian from Warroad, Minnesota, who led his team to the finals in the 1969 Minnesota State Hockey Tournament. According to John Gilbert of the Minneapolis Tribune and other sports writers and fans, Henry Boucha is the most explosive and finest hockey player Minnesota has ever had. At the present time, Boucha is being recruited by every major hockey-playing college in the United States and Canada.

[1]Henry R. Schoolcraft, The Hiawatha Legends (Philadelphia: J. B. Lippincott and Company, 1856), p. 2.

[2]Albert Britt, Great Indian Chiefs (New York: Whittlesey House-McGraw-Hill Book Company, 1938), p. 98.

[3]Alvin M. Josephy Jr., The Patriot Chiefs (New York: The Viking Press, 1961), pp. 131-173.

[4]E. A. Brinistool, Crazy Horse - Greatest Fighting Chief of the Oglala Sioux (Los Angeles: Wetzel Publishing Company, 1949).

[5]Marion E. Gridley, Indians of Today (Chicago: Indian Council Fire, 1936), pp. 38 and 39.

[6]Ibid., p. 117.

"They have been given the run around so much that they feel they're being given another run-around; they don't bother to listen to the reasons. As a result, they often end up not going because they figure nothing will be done there either."

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What are the Problems of Urban Indians in Employment?

To answer what is the problem of urban Indians in employment it should first be understood that practically everyone encounters problems of sorts in this vital area. The various racial, ethnic, and sub-cultural groups have and still suffer similar and different problems both at the same time. The real question should be "in what capacity of difference and severity" is the problem of urban Indians in employment. To what degree beyond the "norm" is the problem? How severe is the problem when viewed in terms of the employment problems encountered by white and non-white.

The employment picture of the Indian on the contemporary scene is "bad" from any standard. The present national and local unemployment figure of 5% is considered to be "serious". Six percent unemployment is the figure the U.S. will consider and label "critical". At that point, the President and Congress will act accordingly.

Based on the nation's unemployment standard the non-whites are presently in a critical employment stage. The black unemployment rate is generally thought to exceed the whites by two or three times. There are no figures for the American Indian at present. The Bureau of Indian Affairs, however, has records of 90% unemployment on some reservations. Conservatively speaking, I would estimate the Minneapolis Indian unemployment rate at 15 to 20%. More likely a 25 to 30% figure would be correct for the Minneapolis Indian.

Some of the reasons for the unemployment rate amongst the urban Indians is a "high mobility" and poor "job retention rate". Many Indians are concentrated in menial and semi-skilled occupations. In citing the term high mobility, I do not mean a vicious cycle of reservation to city and city to reservation mode of behavior. This is a factor but a declining one.

The meaning I gave to high mobility is the "constant moving" of the urban Indian. Because of poor housing, race discrimination, and his misbehavior, the Indian appears to be constantly on the move seeking different and better housing. This high inter-city mobility has a demoralizing affect upon the family and certainly upon the bread winner. Possessing a menial or semi-skilled job does not help matters. These jobs are often "dead end" and "stop-gap". The urban Indian knows this. "Why go back?"

I have touched on some of the problems of urban Indians in employment. The remainder of this paper shall be devoted to the Indian's own self inflictions and the affect of a racist society.

To start, I shall begin with a question of who is at fault? Is the depressed condition of the Indian his own fault? Is it the white society's?

According to a study I did on Indian applicants for the skilled trades--the fault appears to be the Indian's. To elucidate, I shall quote the study I made last year on Indian applicants through the Apprenticeship Information Center Office. (AIC)[1]

Out of 555 applicants between July 18, 1968 and August 25, 1969--30 were American Indians. There were also the same number of black applicants. The ratio of white to Indian was 18 to 1. This is small for the Indian but in accordance with his population, it is not. Nevertheless, there should be more Indians applying for the skilled crafts, and certainly, there should be more Indians being accepted as apprentices. Perhaps 10 percent of the white working force is within the skilled area. The Indian's figure is something like ore half of one percent of the total Indian work force.

The Hires from the 30 Indian applicants were few in comparison to comparable number of whites. The study showed multiple reasons why these applicants did not get hired. Reasons are as follows:

1. The main reason for failure to enter a craft is simply the fact of not possessing a high school diploma or a GED equivalency certificate.
2. Failure to follow through after application process and failure to follow though after interview session.
   a. Failed to report, not hired, and pending applicants amounted to 73 percent of the total. Applicants failed to bring in required credentials necessary before entry into the desired skilled craft.
   b. Applicants failed to respond or reply when notified to give additional information or when told to report for an interview.
   c. Applicants often failed to show for aptitude testing after the initial interview at the AIC office. (This is independent of the Joint Apprenticeship committee interview.)

It may be significant to know that 27% (8 applicants) of the 30 were hired or accepted in pre-apprenticeship training. The retention rate was believed to be 30%. It was doubtful, however, that two of the three hired were still employed or that they were in actual apprenticeship. The retention rate in this case would be down to 12% of the total.

The AIC report indicates that motivational and emotional factors account strongly for the causes as to problems encountered. Under motivation and emotion are social maturity, emotional adjustment, physical condition, singleness of purpose, and other circumstances of the individual case.

Are the problems, then, the Indian's own? To a certain degree, yes. The AIC study looks at only the surface-salient symptoms. These salient symptoms indicate a deeper, covert, and hideous reason for the employment problems of the urban Indian. The Indian militants have the answer. They say "the Indian has no problems and that the problems is the White's". Perhaps what is meant is that the depressed condition of the Indian is really the fault of white society--past and present.

America is a white-European oriented society. The Kerner Report graphically reports this. I do not want to give you a chronological harangue of the injustices done the Indian in the past. Suffice it to say that the American Indian was beaten, pillaged, murdered and massacred. The physical annihilation policies of "white America" are over, but still race hostility and bigotry continue to abound in this land of equal opportunity and equality. The myth of white superiority suffered by the southern racists is by no means confined to that area. "Covert" race discriminations exist in the supposedly more liberal northern states. Which geographic area is the worse?

The skilled crafts require a high school diploma but yet not too many years ago this was not so. Certainly we are more technical. But is an academic background required to pound nails all day? I guess what I'm trying to say is that I agree with the militant proverb. I do not feel, however, that the Indian is blameless for his plight and condition. On the contrary, I feel strongly that the Indian must overcome an unconducive society. The Indian must intellectually and emotionally understand his problems whether they be in employment or any other area. Perhaps through a combination of psycho-analytical and learning theory methods, it is possible for the once proud, independent, and adaptive people to overcome and once again become a great and noble race.

1. A Study of American Indian Applicants for the Skilled Craft Apprenticeable Trades: July, 1968-August, 1969.

Vincent Hill
Upper Midwest American Indian Center

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